Chunkay is risala mein insaaf ki roo se kisi qadar

Sanatan Dharam ki madad hai is liye

Is ka naam

Sanatan Dharam

rakha gaya

Tasneef-e-Lateef Hazrat Masih-e-Maud wa Mahdi-e-Masaod Imam ul Waqt

Alehe Salam Mirza Ghulam Ahmad Sahib Qadiani salamahullah Rehman

8 March 1903

Matba Zia ul Islam Qadian Darul Aman mein ba-ehtemam

Hafiz Hakeem Fazl-ud-Deen Sahib ke Chap kar shae howa

Tadad Ishaat 2000

Bar Awal

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سناتن دھرم کی مدد ہے اس لئے

اس کا نام

سناتن دھرم

رکھا گیا

تصنیف لطیف حضرت مسیح موعود و مہدی مسعود امام الوقت

علیہ السلام میرزا غلام احمد صاحب قادیانی سلمہ اللہ الرحمان

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مطبع ضیاء الاسلام قادیان دارالامان میں باہتمام حافظ

حکیم فضل الدین صاحب کے چھپکر شائع ہوا

تعداد اشاعت ۲۰۰۰

بار اول

Ghazal az Molif

Ae Arya samaaj phanso mat azaab mein — Kyun mubtala ho yaaro khyal-e-kharab mein
Ae qoum Arya tere dil ko yeh kya huwa — To jaagti hai ya teri baatein hain khawab mein
Kya woh khuda jo hai teri jaan ka khuda nahi — Eiman ki boo nahin tere aisay jawab mein
Gar aashiqon ki rooh nahi us ke haath se — Phir ghair ke liye hain woh kyun iztiraab mein
Gar woh allag hai aisa ke chu bhi nahi gaya — Phir kis ne likh diya hai woh dil ki kitaab mein
Jis soz mein hain us ke liye aashiqon ke dil — Itna to hum ne soz nah dekha kabaab mein
Jaam-e-visaal deta hai us ko jo mar chuka — Kuch bhi nahi hai farq yahan sheikh-o-shab mein
Milta hai woh usi ko jo woh khaak mein mila — Zahir ki qeel-o-qaal bhala kis hisaab mein
Hota hai woh usi ka jo uss ka hi ho gaya — Hai uss ki goad mein jo gira uss janab mein
Phoolon ko jaake dekho isi se woh aabb hai — Chamkay isi ka noor meh-o-aftaab☆ mein
Khuboon ke husn mein bhi usi ka woh noor hai — Kya cheez husn hai wohi chamka hijaab mein
Is ki taraf hai haath har ik taar-e-zulff ka — Hijran se is ke rehti hai woh paich-o-taab mein
Har chasham mast dekho usi ko dikhati hai — Har dil usi ke ishhq se hai iltahab mein
Jin morkhon ko kamon pay us ke yaqeen nahi — Pani ko dhoondtay hain abs woh saraab mein
Qudrat se us qadeer ke inkaar karte hain — Baktay hain jaisay ghark koi ho sharaab mein
Dil mein nahi ke dekhein woh us pak zaat ko — Dartay hain qoum se ke nah pakren itaab mein

Hum ko tu ae aziz dikha apna woh jamal
Kab tak woh monh rahay ga hijab-o-naqaab mein

☆ **Allaahu noorus samaawaati wal ard**[1]. Khuda hai noor zameen aur aasman ka (aayat quran shareef).

1- An-Noor : 36

بِسۡمِ اللّٰہِ الرَّحۡمٰنِ الرَّحِیۡمِ
نَحۡمَدُہٗ وَ نُصَلِّیۡ عَلٰی رَسُوۡلِہِ الۡکَرِیۡمِ

Niyog

Agarchay mein ne kitaab Naseem-e-Dawat mein Niyog ke baray mein jahan tak munasib tha kuch zikar kya hai. Aur mein jaanta hon ke woh aik taalib haq ke liye bohat mufeed aur kaafi hai. Lekin mein ne baaz logon ki zabani suna hai ke Pandit Raam Bhajadat Sahib president Arya mazhabi sabha Punjab Arya samaaj ke jalsa Qadian mein meri kitaab Naseem-e-Dawat pounchanay ke baad apni aakhri taqreer mein mera zikar karkay farmatay thay ke agar woh mujh se is baray mein guftagu karte to jo kuch Niyog karanay ke faiday hain mein sab unn ke paas bayan karta.

Lehaza ba-adab guzarish hai ke mein ne jis qader insani ghairat aur insani pak conscious ka taqaza hai woh naik niyati se apni kitaab Naseem-e-Dawat mein bayan kya hai. Meri gharz is se koi behas mobahisa nahi tha sirf hamdardi ki raah se aik naseehat thi. Aur mein is baat mein akela nahi hzarha shareef hindu aur shareef Khalissah mazhab ke paband sikh is baat ko hargiz jaaiz nahi samajte ke aik khawand wali aur khandan wali aurat mehez aulaad ke lalach se dosray se monh kala karaway aur khawand zinda mojood ho.

Rahay Niyog ke faiday aur ghaliban pandit sahib ka fawaid se matlab Niyog ki aulaad hogi ke muft mein giyarah[11] larke peda ho jatay hain aur is terhan par aulaad barhti hai lekin pandit sahib naraaz nah hon aisi aulaad to shareef aadmi ke liye aik daagh hai nah jaa-e-fakhr mere nazdeek aik pak daman aurat agar tamam Umar be aulaad rahay to be-aulaad marna is se behtar

hai ke ghair se humbistar ho kar aisi aulaad haasil kere ke ind al-aqal najaaiz aulaad kehlaway. Aur agar sachaai kuch cheez hai to phir kya wajah ke bachon ko uss bud-qismat dayoos ki aulaad samjhi jaye jis ke nutfa se woh bachay nahi hain balkay woh to unn logon ki aulaad hain jis ka woh nutfa hain. Kash agar aisi aurat aisi aulaad hasil karne se pehlay hi mar jaye to behtar hai. Pandit Raam Bhajadat Sahib ko is qabil sharam Niyog ke masla mein bohat zid nahi karni chahiye balkay chunkay yeh masla insani haya ke mukhalif hai isliye munasib hai ke is masla ko Arya samaaj ke masail mein se kaat diya jaye. Aur aam ishtehaar diya jaye ke Dianand ne ba-waja mujardana zindagi aur nah mehsoos karne uss ghairat ke ke jo khanah daari ki haalat mein har aik shareef mard ko apni biwi ki nisbat hoti hai sakht ghalti khayi. Is liye Arya samaaj apne usoolon se is ko kharij karta hai aur is par bohat se dastakhat ho jane chahiye taa phir kisi Muatriz ko dam maarny ki jagah nah rahay warna yaad rakhen ke Niyog ka usool un ke mazhab ke liye aik rog hai aur mein nahi qubool kar sakta ke pakdaman aurtain Niyog ke liye tayyar ho jayen gi balkay mujhe to yeh andesha hai ke is purzor dainay se koi aurat zeher kha kar mar nah jaye☆. Ae Sahiban aur to huwa jo huwa is balaa ko to apni qoum mein se jald dafaa karo aur khuwankhwah uss ko wayad ke zimma mat lagao. Yeh umeed mat rakho ke Arya wart ke shareef mard aur shareef aurtain is ko qubool kar lein ge balkay mujhe maloom hota hai ke hindu mazhab mein **mutabana** ki rasam Niyog ki wajah se hi peda hui hai. Yani jab shareef mardon aur shareef aurton ne dekha ke yeh napak rasam hai to is ki jagah

☆ Arya wart ki aurton ko ab tak apne khawindo se aisa sacha talluq raha hai ke woh un ke liye satti hoti rahi hain lekin aisi aurat ke khawind sar par mojood hai aur woh doosron se hum bistar hoti phurti hai kionkar aisi mohabbat khawand se rakh sakti hai. Minho

mutbanna pakarney ki rasam jari kar di. Aur mardon ki sharafat ne nah chaha ke is qabil sharam tareeq yani Niyog par apni aurton ka amal dar-aamad karwain. Is liye unhon ne is baat ko pasand karliya ke mutbanna karlen. Aur agarchay mutbanna karna bhi aik banawat hai. Magar taa hum is be hiyai aur napak rasam se to hzarha darja behtar hai. Yeh to aisa napak tareeq hai ke agar kisi churay ya chamar ko bhi kaha jaye ke apni aurton se aisa karaway to woh bhi marnay maarny ko tayyar ho jaye ga. Pas hamein Arya Sahiban par kyun afsos nah ho ke unhon ne aankh band kar ke Dianand ki baatein qubool kar lin. Aakhir Sanatan dharam walay bhi qoum ki roo se unn ke bhai thay. Kya qadeem se woh waid nahi parhte thay phir kyun woh is be-hiyai ke tareeq ko pasand nahi karte. Afsos to yeh hai ke jab khair-khwahi ki roo se Arya sahibon ko kaha jaye ke aap log is tareeq ko chore dein aur aisay kaam apni aurton se mat karwain to woh ultay gussa karne lagtay hain. Ajeeb haalat Arya samaaj walon ki hai ke un ko is kaam mein kuch bhi sharam nahi aati. Guzashta dinon mein mein ne chand Ariyon ko apne makaan par bulaya tha inn mein se aik Arya Kishan Singh naam tha jo Bawa Nanak sahib ki pairwi se naraaz ho kar ab Arya bana huwa hai aur aisay shakhs ko chore kar jo rohaniyat aur pakizgee apne andar rakhta tha aur apne kartar ki mohabbat se is ka dil bhara huwa tha. Pandit Dianand ka har waqt jup karna shuru kar diya hai is ke sath Lala Sharam Patt aur Lala Malawamal Qadian bhi thay aur pandit soum raaj secretary Arya samaaj Qadian bhi hamrah thay. Aur chand Sanatan dharam ke hindu thay. Tab hum ne un logon ko bohat samjhaya ke aisay kaam apni aurton se karanay munasib nahi. Khaas kar is gaon mein tab is waqt sab chup rahay aur sab ko sharam daman geer hui magar Pandit Soum Raaj bol uthay ke is kaam mein kuch muzaika nahi tab Sanatan dharam walay jo mojood thay is baat ko sun kar ke is shakhs ne aik bhari majlis mein apni aurat ki nisbat aisa napak kaam rava rakha aur haya se kuch kaam nah liya sab ne

be-ikhtiyar raam raam kehna shuru kar diya aur baqi Arya Sahiban apni chadoroon mein apna mun chhupa kar hansnay lagey aur ghaliban uss waqt tees[30] aadmi ke qareeb gawah hon ge jab ke uss pandit ne yeh qabil sharam kalma apne mun se nikala.

Sakht afsos hai ke Arya Sahiban yeh to nahi karte ke is rasam ko daur kar dein balkay ultay josh mein aakar kehte hain ke kya musalman Mutah nahi karte yani mankoha aurton ko Talaq nahi dete bathira samjhaya gaya ke ae hazraat kuja Talaq dena jo zaroraton ke waqt tamam duniya mein jari hai aur kuja ye kaam ke aik mard zindah mojood apni aurat se aisa kaam karaway magar yeh log nahi samajte. Sanatan dharam ke log ke jo ba-hayaa aur ba-gherat log hain woh nedamat se marey jatay hain gunah inn ka aur nedamat unn ko. Baarha kaha gaya agar aik insaan jo nikah kar ke kisi waqt aurat ko Talaq day deta hai aur ya Talaq ka waqt muqarrar kardaita hai ke itni mudat ke baad mein Talaq day dun ga jis ka naam baaz Shia ke nazdeek Mutah hai. Is nikah ko aap logon ke tareeq se kuch munasbat nahi aur aisa nikah bhi jis ka waqt Talaq thehraya jaye hamaray mazhab mein mana hai Quran shareef saaf is ki momanat farmata hai. Arab ke logon mein islam se pehlay aik waqt tak aisay nikah hotay thay Quran shareef ne mana kar diya aur Quran shareef ke utarney se woh haraam hogaye sirf baaz shiaon ke firqay is ke paband hain magar woh jahliat ki rasam mein girftar hain kisi danishmand ke liye jaaiz nahi ke apni ghalti ki parda poshi ke liye kisi dosray ki ghalti ka hawala dein. Kya aik mujrim kisi dosray mujrim ke hawala se rihayi pa sakta hai. Khuda ke kalaam mein nikah karne ke baray mein tasreeh ke sath hadaayat mojood hai is mein aisay nikah ka zikar nahi jis mein bayan kya jata hai ke itni muddat ke baad mein Talaq day dun ga ma-siwa is ke is soorat mein asal aitraaz to Talaq par huwa aur duniya mein koi firqa

nahi jo talaaq ka mukhalif ho kisi nah kisi zaroorat se baaz waqt Talaq deeni partee hai. Gharz jab Arya sahibon ko aisay qabil sharam kaam se mana kya jata hai to khisyane ban kar yahi jawab dete hain ke musalmanoon mein bhi to Talaq ki rasam hai. Ae hazraat yeh rasam kis mazhab mein nahi. Jab mard-o-aurat mein sakht mukhalifat hogi to bajuz Talaaq aur kya charah hoga. Munasib hai ke aap Sahiban aisi baatein nah karein aur Niyog ko chore dein. In baton se bhi kya faida ke Niyog mein barray faiday aur barray bhaid hain. Ae hazraat agar ziyada nahi to taoon ke dinon tak hi aisi rasam se dast bardaar raho aisa nah ho ke aisay kamon se aur bhi yeh bulaa phailay. Afsos ke bawajood is rasam Niyog ke jis se sharminda hona chahiye tha Arya sahibon mein bad zubani bohat barh gayi hai baaz shareef Arya Sahiban is jalsa Qadian ki taqreeb par khud aakar mujhe miley hain aur khud unhon ne iqraar kya hai ke is jalsa mein bohat si gandah zubani se kaam liya gaya hai khaas kar eik shakhs ka aksar Arya sahibon ne zikar kya ke woh taiz aur gandah zubaan tha.

Pas wazeh ho ke mazhab is baat ka naam nahi ke baghair soochey samjhay aitraaz kar dena aur thathay se jalsa ko ronaqe dena aur behropion ki terhan hansi karna is terhan par koi mazhab qaim nahi ho sakta naik insanon ke liye behtar tareeq yeh hai ke kisi firqa ke shaya kardah usoolon par aitraaz karen magar kisi qoum ki aasmani kitaab par uss waqt tak aitraaz nah karen jab tak ke unn ko poori waqfiyat aur poooray dalail se ilm nah ho. Maslan Niyog ka masla hai is mein kuch shak nahi ke bawajood khawand ke zindah honay ke is ki aurat ka dosray se hum bistar hona nah aik dafaa nah do dafaa balkay baara terah baras tak jab tak giyarah[11] bachay peda ho jayen insani consciousis be-hiyai ko qubool nahi karta aur har aik naik fitrat is tareeq se daur bhaagti hai. Aur dar haqeeqat is se ziyada koi be-hiyai nahi aur

koi haya wala aadmi iss ko pasand nahi kere ga ke apne jeetay jee apni aurat ki yeh halatain dekhe magar hamari jamaat ko jo taqwa ke liye qaim ki gayi hai. Khoob yaad rahay ke woh yeh nah samajh len ke yeh waid ki taleem hai. Meri raye yahi hai ke yeh waid ki hargiz taleem nahi mein khoob jaanta hon ke kabhi aik shurti ya aik aayat ke bees[20] manay ho satke hain. Pas aisay moqa par aik gandah aadmi ganday menay kar leta hai aur aik pak taba aadmi pak menay karta hai baaz aadmi is qisam ke bhi hotay hain ke apne baaz nafsaani aghraaz ke liye qoum mein bud chalni phalane chahtay hain. Pas woh bahana dhondne ke liye kisi aisi kitaab mein se jo qoum is ko aasmani samjhti hai koi shurti ya aayat paish kardete hain aur is terhan par nadano ko halaak kardete hain. Pas hamari jamaat ko chahiye ke is qisam ke tareeqon se dast kash rahen ke yeh tareeqay ahthyat aur parhaiz gari ke barkhilaf hain. Aisi mushtarik baatein jo kam o besh tamam qomon mein payi jati hain unn ko aitraaz ke tor par paish karna sara sar jahalat ya taasub hai jis ko Arya Sahiban dhikla rahay hain. Maslan biwiyan karna ya zaroorat ke waqt Talaq dena ya aur aisay umoor jin ka ishtiraaq sab qomon mein paaya jata hai un ko bator aitraaz paish karna kisi shareef aadmi ka kaam nahi ke yeh baatein har aik qoum mein payi jati hain. Dar haqeeqat aitraaz ke Laiq do baatein hain. Awwal yeh ke arwah aur ajsaam yani jeew aur parmanu khuda se niklay hue nahi yani khuda ki makhlooq nahi balkay khuda ki terhan apne wujood ke aap khuda hain aur anadi hain. Doosri yeh qabil sharam tareeq jis ka naam Niyog hai. So yeh aitraaz waid par nahi balkay Pandit Dianand par hai jis ne aisa mazhab shaya kya. Hamari jamaat khabardaar rahay ke khan’nakhah ahthyat se barh kar koi baat mun se nah nikalay. Yeh durust hai ke Arya samajion mein taiz zabaan bohat log hain jo aitraaz karte waqt yeh nahi dekhte ke kahan tak hamein is aitraaz ke baray tehqeeq hai balkay jo kuch monh mein

aya keh dete hain gharz to hansi th'tha hai nah tehqeeq. Baaz sarsari nazar se khuda ki kitaab ko dekh kar bagair is ke jo pori samajh se kaam lein filfor aitraaz kar dete hain. Khuda ki kalaam mein kayi jagah isteara hota hai kayi jagah majaz hota hai aur kayi jagah haqeeqat ka dhiklana maqsood hota hai pas jab poora ilm nah ho aur is ke sath apna dil saaf nah ho to aitraaz karna jahalat hai. Khuda ke kalaam ke sahih manay samajhney walay woh log hotay hain jo khuda se mlitay hain. Eik shakhs saraapaa duniya ki palidi mein ghark ankhen andhi aur dil napak hai woh is haalat mein khuda ke kalaam par kya aitraaz kere ga. Awwal chahiye ke apne dil ko pak banaway, nafsaani jazbaat se apne tain allag kere phir aiteraz kere. Maslan Quran shareef mein likha hai. **MAN KAANA FEE HAAZIHEEE A'MAA FAHUWA FIL AAKHIRATI A'MAA**[1] Yani jo is Jahan mein andha hai woh dosray Jahan mein bhi andha hi hoga. Ab aik aisa Muatriz jis ko khuda ke kalaam ka mansha maloom nahi yeh aitraaz kere ga ke dekho musalmanoon ke mazhab mein likha hai ke andhon ko nijaat nahi. Ghareeb andhay ka kya qasoor hai. Magar jo taasub daur kar ke ghhor se Quran-e-shareef ko parhay ga woh samajh le ga ke is jagah par aankhon se andhay morad nahi hain balkay dil ke andhay morad hain. Gharz yeh hai ke jin ko isi duniya mein khuda ka darshan nahi hota unhen dosray jahan mein bhi darshan nahi hoga isi terhan sad-ha khuda ke kalaam mein majaz aur istaaray hotay hain. Aik nafsaani josh wala aadmi jaldi se sab ko jaye aitraaz banaway ga. Mein khuda ki qasam kha kar kehta hon ke yahi sach baat hai ke khuda ka kalaam samajhney ke liye awwal dil ko aik nafsaani josh se pak banana chahiye tab khuda ki taraf se dil per roshni utray gi. Baghair androoni roshni ke asal haqeeqat nazar nahi aati. Jaisa ke Allah taala Quran-e-shareef mein farmata hai. **LAA YAMASSUHOOO ILLAL MUTAHHAROON.** Yani yeh pak ka kalam

1- **Bani Israel : 73** 2- **Al-Waqiah : 80**

hai. Jab tak koi pak nah ho jaye woh is ke bheidoon tak nahi puhanche ga. Mein jawan tha aur ab boorha hogaya aur agar log chahain to gawahi day satke hain ke mein dunyaidaari ke kamon mein nahi para aur deeni shugal mein hamesha meri dilchaspi rahi. Mein ne is kalaam ko jis ka naam Quran hai nihayat darja tak pak aur Rohani hikmat se bhara huwa paaya nah woh kisi insaan ko khuda banata aur nah roohon aur jismon ko is ki paidaiesh se bahar rakh kar is ki muzmmat aur nandiya karta hai aur woh barkat jis ke liye mazhab qubool kya jata hai uss ko yeh kalaam aakhir insaan ke dil per waarid kar deta hai aur khuda ke fazl ka is ko maalik bana dita hai. Pas kyun kar hum roshni pa ker phir tareqi mein aavn aur ankhen paker phir andhay ban jawein.

Aur is jagah mujhe mehez sachaai ki himayat se jo mera farz hai is qader aur kehna para hai ke Sanatan dharam walay un ki chand baton ko allag kar ke Arya samajion se hzarha darja behtar hain woh apne Parmeshar ki is terhan be-hurmati nahi karte ke hum anadi aur ghair makhlooq honay ki wajah se is ke barabar hain woh Niyog ke qabil sharam masla ko nahi mantay. Woh Islam pper behuda aitraaz nahi karte kyunkay woh jantay hain ke Islam ki baatein sab qomon mein mushtarik hain woh aksar milansaar hain un mein khatarnaak shokhi aur taizi nahi hai aur un ke maqabil par Arya sahibon ko is khayaal se bhi khud satayi nahi karni chahiye ke hum moorti pooja nahi karte otaron ko nahi mantay kyunkay Sanatan dharam ke jogi jo mazhab ke aala maqam par hotay hain woh bhi moorti pooja se dast-kash hotay hain. Rahay otaar so asal mein sansikrat ki zubaan mein nabiyo aur rasoolon ko otaar kehte hain. Jin mein Parmeshar ka noor uter'ta hai. So asal mazhab Sanatan dharam ka yeh nahi hai ke otaar ki pooja karni chahiye. Haan

un ko woh bohat muqaddas jantay hain aur unn ki tazeem karte hain aur unn se mohabbat rakhtay hain☆. Magar mein ne Arya samaaj ke baaz rsalon aur akhbaron mein dekha hai ke unn ke baaz shokh deedaa logon ne autaaron se th'tha kya aur su-e-adab ke lafz kahe hain. Yeh achay admion ka kaam nahi. Sach yahi hai ke baaz Arya sahibon ki **shokhi had se barh gayi hai**. Yahi shokhi is baat par Dalalat karti hai ke yeh woh booti hai jis ki jar nahi. Rohaniyat ki taraf yeh qoum mutwajjah nahi. Deen sirf shokhiyon aur zabaan ki chalakion se haasil nahi hota. Deen to aik mout chahta hai jis ke baad zindah rooh di jati hai. Afsos ke Arya sahibon ke baaz barood taba membaron ne jalsa Qadian mein baghair is ke ke deen ke koocha mein kuch bhi dakhal ho naqalon ki terhan Islam ko gaaliyan dein✵. Agar is mein un ki niyat naik hoti to meri taraf likhte ke

☆ naik insanon se mohabbat karna imandaar ka farz hai aur saada sang ki zaroori shart iss se ada hoti hai aur Sanatan dharam walay sirf guzashta otaron se mohabbat nahi rakhtay balkay is kaljug ke zamana mein woh aik aakhri otaar ke bhi muntazir hain jo zameen ko gunah se pak kardey ga. Pas kya taajjub hai ke kisi waqt khuda ke neshano ko dekh kar Saadat mand un ke khuda ke is aasmani silsila ko qabool karlein kyunkay un mein zid aur hatt dharmi bohat hi kam hai. Minho

✵ inn logon ne nah sirf islam ki nisbat bad zubani ki balkay Sanatan dharam ke muqaddas usoolon ki bhi bohat si nindya ki aur Sanatan dharam ke ghareeb hinduo ka dil dekhaya. Isaai mazhab par bhi apni aadat ke mawafiq najaaiz tor pur hamla kya. Hamla karne ke waqt had se guzar jana yahi shaitani aadat hai. Yeh to sach hai ke Hazrat Isa khuda nahi hai magar woh khuda ka aik pyara nabi aur rasool to tha aur yeh to sach hai ke Raja Raam Chandar aur Raja Krishan dar haqeeqat Parmeshar nahi thay magar is mein kya shak hai ke woh dono buzurag khuda Raseedah aur otaar thay. Khuda ki noorani tajallii unn par utree thi is liye woh otaar kehlaye. Minho

Islam par hamara falan aitraaz hai. So agar chay mein aisi majlison mein haazir nahi howa tha taham mein unn ke shubhat ka narmi aur roshan taqreer se jawab day kar un ki tasalli kar deta magar ab woh jaisay Qadian mein aaye thay waisay hi wapis gaye aur shokhiyon aur bad-zubanion ka ambaar sir par le gaye. Magar phir bhi mein ne kitaab Naseem-e-Dawat chand roz mein taleef kar ke unn ki dawat kar di agar un mein se aik bhi samajh jaye to mujhe ajar miley ga.

Khtama

Mein risala Naseem-e-Dawat mein bayan kar chuka hon ke har aik mazhab teen tor se parakhaa jata hai. Awwal yeh ke uss ne khuda ke baray mein kya likha hai. So afsos hai ke Arya samaaj ke usool Parmeshar ko tamam mojood cheezon ka sarchashma nahi thehrate balkay har aik cheez ko Parmeshar ki terhan qadeem aur anadi aur khud bakhud mantay hain aur aitqaad rakhtay hain ke nah to un cheezon ko Parmeshar ne peda kya aur nah un ki quwatoon ko. Pas zahir hai ke Arya samaaj ka Parmeshar dar haqeeqat Parmeshar nahi warna chahiye tha ke sab cheezon ka ibtida usi se hota. Yeh kya huwa ke woh Parmeshar to kehlaway aur doosri cheezein khud bakhud hon. Jo cheez uss ki paidaiesh nahi woh kaisay uss ki hogayi. Is najaaiz qabza ki koi Arya sahib wajah to batlaway? Jin cheezon ko Parmeshar ne peda hi nahi kya unn par hakomt karna mehez zulm hai. Pas aagar Arya samaaj walay Sanatan dharam walon ko moorti pooja ka ilzaam dete hain to unn ke is aitqaad ki roo se unn par ilzam ziyada hai kyunkay butt parast apne buton aur devtaon ko Parmeshar aur khud bakhud nahi samajte. Sirf yeh aitqaad rakhtay hain ke unn ke devataon aur autaron

ko Parmeshar ne barri barri taqaten day rakhi hain jin ki wajah se woh logon ki morad poori karte hain. So agarchay yeh baat ghalat hai balkay muradein dainay wala sirf aik hai yani khuda jis ko Parmeshar kehte hain aur duniya aur akhirat mein wohi shakhs izat paata hai aur usi ko barkat di jati hai jo sab ko chor kar sachey dil se apne khuda ka farmanbardar ho jata hai. Har aik waqt uss pak Parmeshar se yeh aawaz aati hai. Ke jay to mera ho rahay sab jug tera ho. Aur yahi hum ne aazmaaya aur hum is ke gawah hain. Jo shakhs is ki mohabbat mein mehav ho jata hai aur is ki aatish mohabbat se jal kar aik naya wujood laita hai pas jab woh is aag mein daakhil ho jata hai to zameen aasman ki tamam cheezein jin ki dosray log parastish karte hain us ke chaakar aur khidmat gaar ho jatay hain. Gharz yeh to Sanatan dharam walon ki ghalti hai ke apne jaisi cheezon se muradein mangte hain aur woh zindah aur chamakta huwa noor jo un ke samnay hai aur door nahi hai balkay khud tarasheda patharon ki nisbat bohat nazdeek hai iss se faida nahi uthatay magar taham woh mantay hain ke har aik cheez Parmeshar se niklee hai. Us ke baghair koi cheez khud bakhud nahi. Maloom hota hai ke yahi waid ki taleem hogi jis ko Sanatan dharam walay ab tak bhoolay nahi. Aur hamein unn rishion munion ke un shurtion ko dekhnay se jinhon ne bano mein jaakar barri barri rayazaten ki thin qareen-e-qiyaas maloom hota hai ke waid ki asal haqeeqat inhin par khuli thi. Is liye woh Arya samajion ki terhan jeev aur parmano ko anadi aur khud bakhud khayaal nahi karte thay balkay jaisa ke un ki tahreeron se zahir hota hai unn ka yahi aqeedah tha ke har aik cheez Parmeshar se niklee hai yani is ke kalemaat hain. Yahi mazhab Islam ka hai (so siyane iko mat morakh aapo apni) woh log Arya sahibon ki terhan sirf zabaan ki chalaki par dharam ka madaar nahi rakhtay thay balkay riyazat se mehnat se jup se tap se sachey dil ke sath apne Parmeshar ko

dhoondtay thay aur banon mein jaakar riyazat kashi se barri barri mehnetain karte thay aur rozon se apne badnon ko khushk kardete thay aur gosha gazini ki haalat mein apne Parmeshar se dil lagatay thay tab woh noor-e-qadeem jis ka naam mukhtalif zabanon mein Parmeshar god khuda Allah hai un par zahir hota tha woh hargiz is baat ke qaail nah thay ke khuda ka ilham aur wahi waid tak hi mehdood hai aur agay hamesha ke liye insaan par khuda ke hum kalaam honay ke darwazay band hogaye aur kufal lag gaye balkay khuda unn se baatein karta tha aur ghaib ki baatein unn par zahir hoti theen. Sach to yahi hai ke khuda ko dhoandne walay jo is ki raah mein mar rahe hain aur is ke liye sab kuch tayag dete hain agar khuda unn se aisi khushki aur la parwahi kere aur apne tain unn par zahir nah kere aur chhupa rahay aur aawaz tak sunai nah day to woh jeetay hi mar jayen aur duniya mein koi bhi unn jaisa badnaseeb nah ho ke duniya choori Parmeshar ke liye magar woh bhi nah mila dono jahan haath se gaye magar kya koi dost apne dost se aisa kar sakta hai hargiz nahi. Misl mashhoor hai ke dosti mein do[2] satti hon. Eik shakhs majazi ishhq mein girftar hota hai aur aik muddat tak dard aur soozish ke sath din raat apne mashooq ko andar hi andar apni taraf khinchtaa hai. Pas nagah aik shola mohabbat ka basharte kay yeh mohabbat kisi shehwat parasti par mabni nah ho is ke mashooq ke dil par jo abhi ghaafil aur be khabar tha girta hai tab woh mashooq bhi us ke dard se aik hissa le laita hai goya uss aashiq ki din raat ki darden aur aahein uss mashooq par sehar ka kaam karti hain. Tab is ka dil uss ki taraf khincha jata hai aur laa maloom asbaab se is ke dil mein yeh baat par jati hai ke yeh shakhs mujh se pyar karta hai aur nira dil mein hi parta nahi balkay aakhir uss ka girftar ho jata hai aur dil dil se mil jata hai. Goya woh dono aik hi ho jatay hain aur ajeeb tar yeh ke aik aashiq go hazaar pardon mein apni mohabbat chupaway zaroor uss ke mashooq ko ss mohabbat ki khabar ho jati hai

aur phir duniya bhi jo har aik ke peechay jasoos ki terhan lagi hui hai samajh jati hai ke inn dono ki baahum mohabbat hai aur phir woh mohabbat agar dar haqeeqat pak mohabbat hai aur koi khabasat napak shehwat ki uss ke andar nahi uss martaba tak un dono wajoodon ko pohanchna chahti hai ke aik dosray ka dil baahum khincha jata hai baghair dekhnay ke be aarami rehti hai aur in ko kuch atkal nahi aati ke yeh kashish kahan se aur kionkar peda hogayi aakhir unn ke pak dil is qader zaroor hiz chahtay hain ke aik dosray se kuch kalaam kya karen aik nazar dekh lein. Kam se kam aik kalaam ke liye unn ka dil tadapta hai kha peechay se mar jayen. So yeh to majazi ishhq ka injaam hai ke kamaal is ka baahum kalaam hai. Pas laanat hai aisay mazhab par ke jo Parmeshar ke aashiq ko is qader bakhra dainay ka bhi wada nahi karta ke woh uss ka hum kalaam ho jaye ga jaisa ke aik insaan ka aashiq apne mashooq ka hum kalaam ho jata hai. Afsos ke yeh log to aisa aqeedah hi nahi rakhtay. Magar hum qabool nahi kar satke ke waid insaan ko is martaba hum kalami se mahroom rakhna chahta hai balkay yeh un logon ki apni ghalatiyan hain waid ka qasoor nahi. Mein sach sach kehta hon ke mazhab wohi mazhab hai jo khuda ko milave aur hum kalami ka maza chakhaway warna aik gobar mein haath daalna hai jis mein bajuz paleedi ke aur kuch nahi.

Dosra tareeq mazhab ke parkhnay ka yeh hai ke sacha mazhab jaisa ke khuda se pewand karata hai. Aisa hi qoum mein pakizgee phelata hai. Hum likh chuke hain ke Arya samaaj khuda se pewand nahi karata balkay uss pedaishi pewand ka bhi inkaar karta hai ke jo bawaja makhlooq honay ke har aik rooh ko apne Parmeshar se hai aur pakizgee ka namona Niyog ki taleem se zahir hai. Shabash ae Sanatan dharam ke tu nay nah to har aik zarra aur har aik jeev ko apne wujood ka unhen ko Parmeshar samjha aur nah tu nay Niyog ke gannd ko apne aitqaad mein daakhil kya. So mein sach sach kehta hon ke agar to is qader aur agay qadam barhaway jo khuda raseedah jogion ki terhan ho jaye jo Parmeshar ki mohabbat se pur hotay hain aur aisa

us se nazdeek ho jaye ke moorti pooja ko bhi apne daman se pheink day to phir Ariyon ke maqabil par teri har maidan mein fatah hai woh aik raah se tairay maqabil par ayen gay aur saat raah se bhagain gay aur yeh nai baat nahi qadeem se jogion ka jo mohabbat ki aag mein jal jatay hain yahi mazhab hai ke bajuz Parmeshar aur sab haich hai.

Teesra tareeq sachey mazhab ke parkhnay ka yeh hai ke woh kahan tak duniya ke gandh se churaata aur khuda tak pohanchata aur uss pak zaat ko dikhlata hai. So Arya mazhab is martaba se bakuli mahroom hai. Is liye un ke hissa mein bajuz galion aur bad-zubanion aur tauheen ke aur kuch nahi aur khud un ka usool nah Parmeshar ki nisbat pak aur nah qaumi pakizgee ki nisbat pawitar hai. Aur nah un mein un barkaat ka kuch hissa hai jo khuda raseedah logon ko millti hain. Mein ne suna hai ke Qadian ke Sanatan dharam ke log Arya samaaj ke un do usoolon ke radd aur khandan ke liye jo woh log Parmeshar ki kam taaqti aur Niyog ki nisbat rakhtay hain koi jalsa karna chahtay hain. Mere nazdeek munasib hai ke dosray shehron ke Sanatan dharam ke log un ki madad karen aur agar hum ne mojooda halaat ke lehaaz se munasib samjha to hum bhi un ki madad se hissa lein ge.

Wasalam

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